

"What ere thou art, do well thy part"

Millennial Star

NOVEMBER 1955

No. 11

THE MILLENNIAL STAR

Vol., 117

No. 11

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149 NIGHTINGALE LANE, BALHAM, LONDON. S.W.12 Telephone: BATtersea 4510
F. J. LAMB (PRINTERS) LTD., 173a Northcote Road, London, S.W.11

The MILLENNIAL STAR is not responsible for unsolicited manuscripts, but welcomes contributions. Manuscripts are preferred typewritten and doublespaced, but are acceptable in legible handwriting.

> Rates: 10s. per year 6s. per 6 months Single copies 1s.

Prove Them Herewith

THE world experienced a shock when the spectacular British jetpropelled passenger transport aircraft, the "Comet", exploded in flight and disintegrated.

With characteristic tenacity of purpose and with relentless research British engineers have assailed the mystery. Their investigations disclose that the collapse was due to "fatigue" of the metals of which the aircraft was made. The research by way of exhaustive tests discloses how the "fatigue" develops. Now measures are taken to assure that hereafter aircraft which are to fly under conditions desired of the "Comet" shall pass the tests of such flight safely and successful.

The new "Comet" will endure to the end.

The Great Engineer has His supreme creation, man, undergoing tests. In a revelation to the patriarch, Abraham, the Lord disclosed the plans for the tests and Abraham tells about them in these words:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."

Life is a test. Living in mortality subjects man to the tug of opposites. The flexing of our moral and spiritual metals by the decisions and choices we must make as we exercise free agency determines the staying and enduring qualities of our souls.

We survive the tests, if we endure to the end and thereby prove that we "will do all things whatsoever the Lord, our God, shall command."

It is imperative, therefore, that our knowledge of His commands be ample and that our obedience be adequate.

The proving is going on constantly and in the ways we live daily.

The quality of the respect we have for the Sabbath day, for our obligation to our fellow men and to the Lord are under test. Our faith, our comprehension of spiritual laws and our disposition and ability to apply them are being proved.

The Word of Wisdom, the law of Tithing, our chastity, our prayerfulness, our diligence and devotion, our very attitudes, words and deeds test us and our reactions reveal how well we are measuring up.

"Do all things whatsoever the Lord, our God, shall command" and "endure to the end" and you will pass the test and gain the glory.

¹ Pearl of Great Price, Book of Abraham, Chapter 3, verses 24-25.

PRESIDENT DAVID O. MCKAY'S

Full text of the address delivered at the opening session of the 126th Semi-Annual Conference, Friday, September 30th, 1955, in the Salt Lake Tabernacle.

BRETHREN and sisters, being keenly sensitive of the great responsibility of this moment, I crave an interest in your sympathetic attention and especially in your faith and prayers.

My feelings this morning can be expressed in one word—gratitude. I should like to quote from the Psalmist:

"O, give thanks unto the Lord; call upon his name: make known his deeds among the people.

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works." (Psa. 105:1-2.)

Giving thanks means in this case, I am sure, a fullness of thanks, which is the outward expression of a grateful feeling. Gratitude is the feeling itself. That is in the heart. Thankfulness is measured by the number of words; gratitude is measured by the nature of our actions. Thankfulness is the beginning of gratitude; gratitude the completion of thankfulness. "Gratitude is the heart's recognition of kindness that the lips cannot repay."

I feel grateful and happy this morning for so many evidences of the goodness of the Lord, that I wish I could strike a note of optimism that would reverberate to the uttermost parts of the Church. In the words of Frank L. Stanton:

"This world o' God's is brighter Than we ever dream or know; It's burdens growin' lighter— An' it's Love that makes 'em so! An' I'm thankful that I'm livin' Where Love's blessedness I see, 'Neath a Heaven that's forgivin' Where the bells ring 'Home' to me!"

I know that since our conference last April many of us have had difficulties, disappointments and failures where we wanted so much to succeed; wounded feelings from barbed tongues; sickness; some of us have passed through the experience of death of loved ones; but these are all incidents in life which, when not

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PRESIDENT McKAY

understood, may harrow our feelings until we are crushed.

I am aware, too, that there have been jealousies, petty intrigues, meannesses, misunderstandings on occasions and that men and women magnifying these weaknesses of human nature have made themselves miserable, and perhaps scattered gloom instead of sunshine into the hearts of their associates.

But not withstanding these disagreeable, discouraging facts, I am sure that we have cause this morning to rise above petty things and, as the Psalmist says, make known among the people the Lord's deeds, which are always good and beautiful. Paraphrasing a familiar song, let us

"Count your many blessings; name them one by one,

And it will surprise you what the Lord has done."

There are so many things for which we should be thankful. Time will not permit our even naming them, but I should like to call your attention this morning at least to four or five.

First, loyalty and devotion of the presiding Priesthood of the Church.

Second, the vitality and growth of the Church

Third, the success of the choir on its recent tour in Europe.

Fourth, the dedication of the Temple.

Fifth, THE HAPPINESS WE MAY SECURE BY OBEDIENCE TO THE RESTORED GOSPEL OF JESUS CHRIST.

I haven't words to express my gratitude for the support and loyalty of President Richards and President Clark, and the work they have carried on at the office and throughout the Church. I make this public expression of my appreciation and gratitude, which applies also to the Council of the Twelve, the Assistants, the Seventy, the Bishopric, and the Patriarch, and to all those who preside in stakes and

wards and quorums and organisations, in the presidencies of missions throughout the world. Nobody who has not come in contact with these men and women can realise their lovalty, their energy and devotion. I wish to express, too, appreciation for the co-operation of the civic authorities in our own state and government authorities in nations in the South Pacific, in Europe, and wherever the missions of the Church are operating. I know these are just mere words, but they express a true feeling of gratitude. God bless them wherever they are.

I—Activity and Growth of the Church

Now as to the activity and growth of the Church that is shown in many ways :

First, in the increase in membership. You will be pleased to know that since we met last October, over 73,500 people have joined the Church, that two new missions have been organised-the South Australian Mission, attended by Elder Marion G. Romney, who was accompanied by Sister Romney, and the Southern Far East Mission (the Japanese Mission changed to the Northern Far East Mission). President Joseph Fielding Smith officiating, accompanied by Sister Smith, and by Brother Herald Grant Heaton, who is president of the Southern Far Eastern Mission-a great opportunity-the ground laid for that division by Elder Harold B. Lee and Sister Lee a few months ago.

Other missions are demanding similar attention.

The activity and vitality of the Church are shown also in the increase in tithing. Last year the tithing was the largest we have ever had, and this year up to September, it was 10.7 per cent higher than last. This is a very significant index to the service, loyalty, and spirituality of the members of the Church. We are grateful to you for your devotion. You have shown in increased attendance at Sacrament meetings that devotion. I sincerely hope that I may report an improvement in these Sacrament meetings in order and reverence.

As members of the Church in our worshipping assemblies, we should improve, I think, in this regard: Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshipping congregation. They should be impressed in childhood, and have it emphasised in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness to leave a worshipping assembly before dismissal.

Courtesy, respect, deference, and kind consideration are all pleasing attributes that may be shown on all occasions, and wherever manifested contribute to the pleasure and sweetness of human relations.

If there were more reverence in human hearts, there would be less room for sin and sorrow, and more increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

II—**D**edication of the Swiss Temple

Another cause for rejoicing this morning, and I will tell you, it is a most significant one as an event in the history of the Church, is the dedication of the first Temple on European soil—Sunday, September 11, 1955, with two sessions that day, and two each succeeding day until Thursday, September 15. The Tabernacle Choir was present and furnished the music, with Sister Ewan Harbrecht as soloist. The Choir and Sister Harbrecht never sang more feelingly than they did at both the morning and afternoon sessions of the first day of the dedication. I wish all members of the Church might have felt the intensity of the spiritual services on that memorable occasion.

When the time came to welcome the hundreds who crowded the rooms at the first session, it seemed proper to express also a welcome to an unseen, but seemingly real audience, among whom were possibly former Presidents and Apostles of the Church, probably headed by the Prophet Joseph Smith, to whom was revealed the essential ordinances of baptism for those who died without having heard the Gospel. Also his nephew, President Joseph F. Smith, who prophesied forty-nine years ago in the city of Berne that "temples would be built in diverse countries of the world". Among them, too, I thought, surely might be numbered Elder Stayner Richards, who was President of the British Mission at the time that two temple sites in Europe were chosen. With these distinguished leaders we thought, too, there might have been departed loved ones whom "we could not see, but whose presence we felt". At any rate we all agreed that the veil between those who participated in those exercises and loved ones who had gone before seemed very thin.

Again, we take opportunity to express publicly appreciation to the architects, contractors, technicians and workers who laboured long and faithfully to have the Temple completed for dedication on that day. Two nights before that service, workmen laboured all night long and expressed themselves as doing it willingly.

It had been announced that regular ordinance work would not commence until Monday morning, September 18th, but through the indefatigable efforts of Elder Gordon Hinckley, assisted by Elder Paul Evans and others, it was reported that a company might be accommodated on the morning of the 16th following the final dedicatory service Thursday night.

Accordingly, two sessions were scheduled for German-speaking people—one at 7 o'clock in the morning, and the other at 1 p.m. But members from the French Mission said, "The Choir will be in Paris Saturday night, and if, while we are present here, we could go through the Temple and get home for that event, we should appreciate it". Accordingly, we gave them 5 p.m. Friday, as their opportunity to go through the Temple.

Then came President Blomquist, representing the Swedish people, and he said, "If we could come at 9 o'clock at night, we would be willing to wait over so that we could return Saturday in accordance with our schedule". So instead of two sessions, we granted four, resulting in continual sessions from 7 o'clock Friday morning until 7 o'clock Saturday night.

Members from the Netherlands Mission had been invited to come Saturday morning at 7.30. They were there at the appointed time, and the workers who had worked all night and who were necessary to guide the workers from Holland, continued on duty.

The faithful members endured the inconveniences gladly because the privilege of going through the Temple at that time was a great accommodation to them.

We here express appreciation to President William F. Perschon, President Samuel E. Bringhurst, Elder Edward O. Anderson, Elder Gordon Hinckley, Elder Paul Evans, and all the missionaries and workers who rendered such unselfish service to the fortunate members of the Church who were privileged to go through the first Temple in Europe.

III—Successful Tour of the Tabernacle Choir

Another reason for gratitude and joy this morning is the recent successful tour of the Choir in Europe.

The reception given them at Greenock, Scotland, when the Provost, Mr. John Porter, and the Bagpipe Band of that city, gathered on the wharf, took a tug out even to the ship and returned with the second group of singers, was almost a royal welcome. I cannot refrain from mentioning that, because fiftyeight years before, I stood on the same wharf and saw immigrants. returning missionaries, take the tugboat out to the ocean liner. I contrasted our feelings and the attitude of the people fifty-eight years ago, with that reception on that morning.

Then in the afternoon, it was repeated by the Lord Provost of Glasgow and his Lady, Lord and Lady Andrew Hood. As he stated, in his extemporaneous speech of welcome —as he laid aside his prepared speech—this is probably the first time an organised group of the Church of Jesus Christ of Latter-day Saints has been officially received in Scotland. That was Friday, August 19, 1955.

I shall let others who were constantly with the Choir report their achievements. Sister McKay and our party had the opportunity to attend only four concerts—the one held in Kelvin Hall, Glasgow, in Royal Albert Hall, London, the Fest Hall in Berne, Switzerland, and in Tonhalle in Zürich, Switzerland.

The service rendered by the Tabernacle Choir on their tour brought credit to our state and the Church, and to our country as perhaps no other organisation has been able to do.

To transport 389 members of a singing group with their escorts, making a company of approximately 600, was a herculean task. The difficulties of transportation and hotel accommodations had really just begun when they landed at Greenock. But their tour, as you all know, proved to be successful beyond our fondest hopes. At every concert they were given an ovation. Elder Richard L. Evans, especially, who gave the spoken word, Elder Lester F. Hewlett, president of the Choir, the directors, the organists, and every member of the Choir deserve the highest praise. The dignified attitude of the group as a whole, their comely deportment, their evident sincerity of purpose, their responsiveness, won the audiences even before they started to sing.

Mr. Edmund J. Pendleton, music critic of the New York Herald Tri*bune of Paris*, France, wrote as follows (I will read this one because I think it has not been published):

"The simplicity of attitude and the evident sincerity on the part of every participant from the last chorister to the conductor, J. Spencer Cornwall, is moving to behold. The wealth and health of the choir's sonority, and its freely consented discipline, achieved results difficult to duplicate without a similar faith in a job to be done. The whole programme was sung by heart, in the most literal sense.

"The technical side of the performance—balance, tone quality, attacks, shading, diction — was thoroughly satisfactory, and in certain strong moments, thrilling."

It gives me great pleasure, therefore, to make public acknowledgment and express the thankfulness of a grateful heart to Elder W. Jack Thomas and his faithful wife Emma. who first suggested a European tour and worked so dilgently and enthusiastically in soliciting funds, and who laboured so faithfully for months in looking after the transportation and physical comforts of the members of the Choir; also to advisory committee-Elders the Mark E. Petersen, Adam S. Bennion, LeGrand Richards, who proved themselves masters of details, the application of which contributed much to the success of the tour.

To President Paul C. Child, who with Mr. Charles D. DeKock, manager of the Foreign Escorted Tours Department, New York City, and Mr. Robert H. Smith, also representing the Foreign Escorted Tours Department of New York, had complete charge of all the transportation problems as soon as the Choir landed at Greenock, Scotland, until the final concert held in the Palais de Chaillot Theatre, Saturday night, September 17, we wish to express deep appreciation.

These men worked night and day to make the trip successful. In London, for example, when these tour managers were selling round-trip tickets to the ground-breaking ceremonies in Newchapel, near London, at a cost of \$2 each. Mr. DeKock worried all night about it, and the next morning said to Brother Child. "This is a very important event, and many people are coming from all over Great Britain and various other countries to attend; it would be a shame if members of the Choir tour were not present". (That was not scheduled, you see, originally.) "I am going to furnish the transportation free of charge to anyone who wishes to attend those services."

After he heard the Choir concert in Manchester, England, the same gentleman said: "Paul, I took this job as an objective thing; I want you to know from this hour on it is subjective—I have never been so lifted up in all my life. I am going to give everything I have to the success of this tour".

Mr. Robert R. Mullin, who handled the overall publicity of the Choir tour and worked in conjunction with the J. Walter Thompson Company in Europe, told Elder Mark E. Petersen that his company was so much in sympathy with the overall purpose of the Choir tour that they did all of their work at cost, without charging any agency commission such as is usually the case.

To all individuals and business firms who contributed their money towards paying the expenses of this eventful tour, we now publicy express our gratitude. I have no hesitancy in saying that from the standpoint of good will, in fostering better understanding between the Church, our state, our country, and the European nations visited, money has never been spent more profitably.

Of course, there were difficulties and inconveniences, even tragedies, but these are incident to any great undertaking, and especially one of such herculean proportions as transporting six hundred people over Europe in thirty days.

To the doctors who looked after the health of the Choir members, and to all others who assisted in any way in making this tour successful, we now express our thanks and deep appreciation.

IV—The Gospel Plan Greatest of all Blessings

Truly, it is fitting to give thanks to the Lord, and to talk of all his wondrous work; and in doing so, we must include the greatest of all of His blessings-the sending of His Only Begotten Son, to give to all our Father's children redemption. and to those who will listen and obey the Gospel, salvation and exaltation in the kingdom of our Father. Obedience to the principles of the Gospel brings happiness, and happiness is what all men seek. Indeed the Prophet Joseph Smith said that, "Happiness is the object and design of our existence, and will be the end thereof "-and this is important—" if we pursue the path that leads to it ". As an end in itself, happiness is never found; it comes incidentally. Note: "It will be the end thereof if we follow the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God".

Happiness consists not of having,

but of *being*. Not of *possessing*, but of *enjoying*. It is a warm glow of the heart at peace with itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness. It is the aroma of life, lived in harmony with high ideals. For what a man *has* he may be dependent upon others; what he *is* rests with him alone. What he *obtains* in life is but *acquisition*; what he *attains* is true growth.

William George Jordan continues: "The basis of happiness is the love of something outside itself. Search every instance of happiness in the world, and you will find, when all the incidental features are eliminated, there is always the constant, unchangeable element of love—love of parent for child; love of man and woman for each other (husband and wife); love of humanity in some form, or a great life work into which the individual throws all his energies.

"Happiness is the voice of optimism, of faith, of simple, steadfast love"—interest in some great cause that is worthy of a life's work. My fellow workers, what is the great Cause worthy of our life's work?

V—The Restored Church of Jesus Christ

Is there anything greater in all the world?

My heart rejoices that, we have the privilege of working together to establish through that Church the Kingdom of God on earth.

May our great life's work be the promulgation of the Restored Gospel, that God's purposes may be consummated for the peace and happiness of mankind, I humbly pray this morning, in the name of Jesus Christ, Amen.

ADVENTURES

BY A. HAMER REISER

COURTSHIP and marriage offer as practical opportunities as anyone will find for adventures in spirituality. Launched into the adventure one will find never a dull moment.

A working definition of spirituality includes (1) the oft-used general term "faith"; (2) that degree of spacious-mindedness which enables one to comprehend spiritual laws and principles; (3) love of righteousness; (4) love of truth; (5) love of beauty; (6) capacity for selfless devotion to the happiness of others.

Applied to courtship and marriage these factors are guarantors of success.

Spirituality flourishes and flowers on forthrightness and good will. So does courtship and marriage.

Spirituality is manifested in respect for the integrity of others. In courtship and marriage this same quality promotes warmth, confidence and trust.

Spirituality honours the moral free agency of people and assures good while it prevents evil to others. These are essentials in happy courtship and marriage.

Human relations as intimate as courtship and marriage depend for prosperity and success upon faith. A sense of relationship to God and of doing His will suffuse courtship and marriage with security, confidence, serenity and strength, which are byproducts of faith.

Courtship leading to marriage and the agreements of marriage performed nobly foster a continuing

in Spirituality

unfoldment of character which brings understanding.

Marriage should be a perfecting process. The beatitudes can be applied in marriage. The spaciousness of mind which enables one to accept the supernatural is useful in all human relations and therefore in marriage.

Before men knew anything about the circulation of the blood, blood circulated in human bodies. Before radio waves were harnessed and made to produce sound over wireless sets, such waves existed. Before any of the principles of pure science were applied to human uses, these principles and forces existed.

Similarly the now unknown and unused spiritual principles and forces exist and as they are discovered and applied they will prove beneficial to mankind.

Faith, reliance upon the Lord, the application of known principles of righteousness in human affairs, especially in the home-made, practical day to day association of people, in the marriage relationship will lead to understanding of even greater principles of spiritual life and their bearing upon living today.

Courtship and its normal outcome, marriage, foster these opportunities for discovery and understanding. In the atmosphere of mutual respect, honesty, complete trustfulness, and unselfish devotion each to the well-being and happiness of the other, married people have the most promising opportunities for applying spiritual principles and finding exhilaration in their adventures and discoveries.

Marriage thrives where love of righteousness is strong in both partners. Love of truth is the great safeguard of security and growing confidence and trust in human relations. Furthermore, it fosters learning and discovery and flourishes on teachableness and humility.

Love of beauty floods and overflows in the memories of all who cherish thoughts of happy homes. Even the simplest and most humble home to the degree that it fosters fundamental beauty in any form endears itself to the people it has produced. Such love of beauty is possible when marriage partners are united and devoted to the happiness of each other. Just one of them loving beauty can release its spiritual benefits for the blessing of others.

The essence of all spiritually minded people is their unselfishness. The spiritual are interested in others. They devote themselves selflessly in the well-being and happiness of their fellow men. A man has the supreme opportunity to apply this factor of spirituality to the blessing of his wife. He can be sure she will have ample opportunity to reciprocate, for it is in the very nature of woman to give themselves to the well-being of their families.

Adventures in spirituality are the prospect of all who will enter courtship and marriage with their minds and hearts focused on the lofty principles of noble human relations. The Gospel of Jesus Christ with its encouragement of the Christ-like life is the best assurance of happiness with eternal companions.

IN MEMORIAM

Five members of the Church of Jesus Christ of Latterday Saints Tabernacle Choir were killed in the crash of a commercial airliner, while returning to their homes after the Choir's recent tour of Europe. The tragedy, which occurred on Thursday, October 6, 1955, took the lives of 66 persons, many of whom were from the state of Utah. The names of those of the Choir who died were: Sister Victor J. Beck, Sister B. Ray Seare, Sister Donald A. Kirk, Sister Charles B. Smurthwaith, all from Salt Lake City, Utah, and Sister Elden C. Schow, Bountiful, Utah.

Brother and Sister Rex Sessions, residing in Takoradi, Gold Coast, Africa, were killed on Friday, September 29, 1955, in an automobile crash near Accra, Africa. They were members of the South London Branch. Sister Sessions was from Smithfield, Utah, and her husband was from Los Angeles, California. Brother Sessions was the son of Elder and Sister Samuel E. Sessions, recent British missionaries. Elder Sessions served as District President of the Nottingham and Liverpool Districts.

The Saints in Britain were deeply grieved to hear of these tragedies, and extend their heartfelt condolences to the families of the deceased.

BUILD UPON A

by g. edwards baddley

WHEN building, build for eternity. Such a longrange view demands the finest and strongest of already proved materials; a firm foundation. Care must be taken that the materials used weather the elements of time.

Stone, used by the architects and sculptors of past ages, has proved to be suitable and enduring. The ancient pyramids of Egypt, the ruins of Greece and Rome, temples and observatories of Central America, England's oldest architecture—Stonehenge, dating back to the early Bronze Age or the late Neolithic period, are examples of its endurance.

A wise man built his house upon a rock : "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." (Matthew 7:25.)

Jesus Christ provided the rock upon which we might build. "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." (Matthew 7:26.)

As the Psalmist said: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." (Psalm 18:2.)

David, likewise, spake unto the Lord: "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence." (II Samuel 22: 2-3.)

"The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation." (II Samuel 22:47.)

David carefully points out that the God of Israel the rock—is his Saviour, Jesus Christ. The Church of Jesus Christ existed among them. The Lord stood at the head of His Church, guiding His prophets and the children of Israel through revelation.



For: "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." (II Samuel 23:3.)

Paul, to the Corinthians, makes it clear that Jesus Christ was the spiritual Rock of which the children of Israel partook :

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

"And were all baptized unto Moses in the cloud and in the sea;

"And did all eat the same spiritual drink: for they drank of that Spiritual Rock that followed them: and that Rock was Christ." (I Corinthians 10:1-4.)

In our building for eternity, then, we should build upon this same lasting foundation—Jesus Christ.

Peter was explained this in the classic example recorded in Matthew, chapter 16:

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist; some, . Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:13-18.)

Revelation was. the rock upon which His Church would be established; He alone would stand at the head of His Church.

Inconsistency results if one tries to believe that the Lord—the Rock of Old and New Testament history would suddenly make Peter the rock upon which His Church will be built.

Peter, while a powerful man and chief apostle, would not replace the Lord in guiding and directing the Church, for this was to be accomplished by revelation. Jesus, himself, rebuked Peter in the verses following His statement, saying : "Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men." (Matthew 16:23.)

The Church of Jesus Christ of Latter-day Saints builds upon no man but the rock of Christ who guides and directs as in all ages past.

Join with Hannah who prayed: "There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." (I Samuel 2:2.)

Repentance . . .

Beauty is only appreciated when one frees himself from the ugliness of sin and the bondage of evil. Repentance is the way the Lord has made possible for all to overcome the bad—to break the chains which enslave the soul. One is then capable of receiving a fullness of joy and his heart and mind are opened to the beauties of God.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Psalm 29:2.

ATTENTION ELDERS QUORUMS



Ordinances and Ceremonies

Administering the Sacrament—The sacrament is a sacred symbol of our acceptance of the gospel of Jesus Christ. Just prior to his crucifixion the Saviour met with his disciples.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup ... saying, This cup is the new testament in my blood which is shed for you."—Luke 22 : 19, 20.

When the sacrament is administered in the Church it is done in emulation of the example set by the Saviour, and should never be partaken of unworthily.

All priests should commit to memory the prayers of the sacrament. They are found in the twentieth section of the Doctrine and Covenants and the fourth and fifth chapters of Moroni in the Book of Mormon. Authority for changing from wine to water is found in the twenty-seventh section of the Doctrine and Covenants.

Blessing on the Bread

"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen."

Blessing on the Water

"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

Consecration of Oil—Olive oil is consecrated before it is used to anoint the sick. A good grade of pure olive oil should be secured, and those holding the Melchizedek Priesthood should set it apart for its holy purposes.

"There is no set form for consecrating oil, though it would appear that the consecration is intended for both the anointing and the healing of the sick. The ordinance should be performed under the inspiration of the Holy Spirit and such words should be used as are consistent with what is being asked for. We should remember that the oil should be consecrated, dedicated and set apart for holy purposes, to be used in the household of faith, for the healing of the sick, or for the anointing of the sick. Both phrases may be used with propriety. It should be remembered, however, that it is the prayer of faith that saves the sick, and the Lord who raises them up, not the oil, though we are commanded to anoint with oil, in the name of the Lord."—Pres. Joseph F. Smith.

Consecrating Oil

The elders should hold the bottle of olive oil from which the stopper has been removed and consecrate it under inspiration from the Holy Spirit. The one speaking may say in substance:

"Our Father in heaven, we present before Thee this oil, and in the authority of the priesthood we consecrate it, and dedicate it, and set it apart for the anointing and blessing of the sick, in the name of Jesus Christ. Amen."

Care should be taken to dedicate the oil and not the container.

Administering to the Sick—" Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."— James 5: 14, 15.

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."—Doc. and Cov. 42:43,44.

From these and other sacred writings it is seen that when the sick have faith and make a request, those holding the Melchizedek Priesthood should, first, anoint with oil; second, lay their hands on the sick person's head; and third, bless him and offer a prayer in his behalf.

The anointing with the oil and the confirming of the anointing and sealing the blessing upon the sick person should be done in the name of the Lord, and by the power of the priesthood. The elders should pray earnestly and exercise all the faith possible.

The promises and blessings that are pronounced should be prompted by the Spirit of the Lord. Therefore, it is important that elders should carefully heed the promptings of the Holy Ghost that the right things might be said. Faith to heal the sick is one of the great and desirable gifts of the spirit, and elders should be willing at all times to exercise their faith and give their services in performing this important ordinance.

Do not linger in the room of the sick.

"And these things ye shall not do, except it be required of you by them who desire, that the scriptures might be fulfilled; for ye shall do according to that which is written."—Doc. and Cov. 24 : 14.

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Anointing the Sick

A few drops of consecrated oil should be poured upon the head of the sick person. One elder then lays his hands on the person's head, and may say in substance: Calling the individual by name,—"In the name of Jesus Christ and in the authority of the holy priesthood I lay my hands upon your head and anoint you with this oil which has been dedicated for the blessing of the sick to the end that you may be made whole and restored to health." To this may be added such words of blessing as the Spirit may dictate.

Sealing the Anointing

Two or more elders lay their hands on the head of the sick person, who has been anointed, and the one speaking may say in substance: Calling the individual by name—" In the name of Jesus Christ and in the authority of the holy priesthood we seal and confirm upon you the anointing of the consecrated oil with which you have been anointed to the end that the blessing pronounced in the anointing may be realized." To this may be added such words of blessing as the Spirit may dictate.

Under circumstances where olive oil may not be available, those holding the priesthood may with propriety lay their hands upon the heads of the sick and pronounce a blessing. Under such conditions there is no anointing nor sealing of the anointing as set forth above.

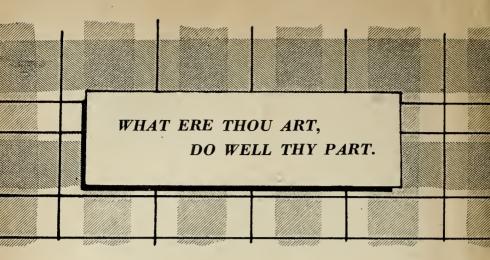
Funerals and Burials—Latter-day Saint funerals are both simple and impressive. When called upon to conduct a funeral elders should meet with the bereaved family and learn their wishes in the matter. They may ask him to arrange the programme, in which event appropriate hymns should be chosen.

Dedication of Graves

A grave should be dedicated by one holding the Priesthood. The one offering prayer may begin: "Our Father in heaven. surrounding this open grave, we dedicate and consecrate this spot of earth as the final resting place for the body of —————." To this may appropriately be added supplication to the Lord that this spot of earth may be a hallowed place to which the kindred may come, and that at the time appointed for its resurrection the body may again come forth reanimated by the spirit.

If no one holding the Priesthood is available for the dedication of a grave at the time of burial, any person may offer a graveside prayer, and if the kindred so desire the grave may be thereafter dedicated by one holding the Priesthood.

Behold, I will lead thee by my hand, and I will take thee to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.—Abraham 1:18.



GO back through the years to around the turn of the century. The youthful American missionary is seated—albeit sad and dejected —in his humble Scottish lodgings. He shrugs his broad young shoulders in a gesture of mixed despair and disinterest in life; then rises, reaches for his coat, and strides out through the door. As he walks down the cobbled way his mind is far from the missionary work at hand: for he is thinking of the folks back home, the girl he left behind, and the things he'll do

when he returns to college. But though he indulges in a little day-dreaming, he yet sees the things around him. And almost before he knows it, his eyes have lit on an inscription—a pithy phrase which reads: "What ere thou art, do well thy part". For a moment it signifies nothing, but as he glances at it again the meaning penetrates his mind like a shaft of sunlight. For all the simplicity of the sentence it is one that has depth of meaning, and it turns this young man back to his responsibilities as a missionary, as a servant of the Lord.

And now, more than fifty years later, President David O. McKay has returned to that part of Scotland to look again to see if that forceful inscription still stands. His visit was not unrewarded for the plaque remains, though somewhat weather-beaten and aged.

Perhaps there is something in that inscription for us. Maybe there is a thought that will pierce our consciousness, and make us better individuals now, helping us to be the sort of people we want to be.

"What ere thou art, do well thy part."

So maybe you're a clerk, or a mechanic, a shorthand typist, an executive, a salesman, a housewife, a bus conductor. It matters not what you do, or *what ere thou art*. But it is important to do that job to the best of your ability, that is: to *do well thy part*.

No advantage comes by being mediocre, or even from being average. Character is built by doing everything to the very limits of our capabilities. So can you say you're the very best clerk you ever met? Or the best

by bryan b. gardner

shorthand typist? Or the best mechanic, salesman, housewife, or executive? You can be—the possibility exists—so, do well thy part.

And if the possibility exists of becoming more proficient in everyday work, then is it not likewise as possible for us to become the best of loving parents, or devoted children, having kind and gentle forgiving dispositions?

Then follows the thought that if these things are possible... if we admit that it *is* possible here and now in this life to become more proficient than we are, to become perfect in a number of things... then there is also the possibility of becoming the best of Christians.

Or are you already the best Christian you ever met? (And by that word "Christian" is meant of course a person who practises the teachings and examples of Christ, and not merely one who mentally accepts without following it up with action.)

If you admit there is room for improvement, that in itself is a start a realisation that the best is yet to come. The wonderful thing, however, is that the best can come from you, though it will undoubtedly require a little effort—for nothing worthwhile comes without a struggle.

But there is not too great an effort in turning back to the Lord onetenth of all he gives you. Do just that, and you become perfect—as a tithepayer.

And really there is not too much of a strain in attending Sunday School and Sacrament meetings. Do that, and again you grow perfect in those things.

Then, when you really get around to doing it, you find that branch teaching isn't a chore—it's actually rather fun being a representative of the Branch Presidency, and getting to know some of your brothers and sisters more closely. Follow the requirements of the conscientious and efficient branch teacher, and you'll find yourself perfect again.

All of a sudden, as you become perfect in various little ways, perfection becomes habit forming: and then you'll really be on your way. (Continued on page 362)

STANDARDS

by James P. Hill

IF the popular parlour game called "Twenty Questions" were being played, using the title as the "object", the "clue" would have to be "vegetable"—and "abstract", and perhaps a liberal question-master would add that the "vegetable" is invariably symbolic of the "abstract". No doubt the questions would lead to the revelation of this fact in due course.

One of the first would be, "Is it manufactured?" and bearing in mind the "vegetable" definition the answer would be "Yes. Indeed, yes, for many thousands of years!"

The fourth book of the Pentateuch, Numbers, opens with the instructions the Lord gave to Moses for numbering the Children of Israel, and it is evident that each tribe, in order that kin should be recognised, was to have a Standard, and, as recorded in the second verse of the second chapter: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house..." When Israel marched toward their holy land, at the head of their columns the house standards were carried, and anyone could have picked out any single tribe in their order of march by the fluttering flag held high above the marching heads. Now we know that certain tribes developed certain characteristics, and it is obvious that a standard must in time have come to indicate what type of people followed it.

In succeeding centuries of history, when men have marched, in war and peace, such standards have become symbols of countries, armies and regiments. Henry V of England is made to say by Shakespeare, at the conclusion of an inspiring speech before battle: "God for England, Harry, and St. George!" St. George's flag being the emblem of England.

One has only to walk in the aisles of some of the cathedrals up and down this land to realise the prowess of her fighting men. There are the tattered banners, standards, "laid up" now, but telling stirring tales of deeds of courage and tenacity of purpose in the face of the foe. And many a story is told of the devotion of the Ensign, or standard bearer, to his duty of upholding the flag as a rallying point for a fighting few, too often overcome an enemy superior in number, by their valour and staying by the flag.

The history of England's patron Saint George may be obscure, but the legend of his battle with the dragon has become symbolic of victory of good over evil.

Set in the stones of Trafalgar Square, London, are brass fitments of exactly one foot, one yard and other, longer measurements. These are positive and declared standards, made to last and not deteriorate.

Rulers, tapes, short and long are made by the thousand, made to the standard lengths. Should anyone, at any time, have occasion to dispute the proportions of some instrument of measurement in their possession, there, in Trafalgar Square, are the accepted standards to check with and judge by. In all such matters, where exactitude is vital, in the workshop, laboratory or drawing office, standard equipment is available, and standard patterns are made for the purpose of central checking and comparison, so that production and performance may be contant and judged on a secure basis.

Now to the more abstract sense of the term. There are standards in art. literature and behaviour. One learns to paint and one's work is judged from a level established by the quality of painting accepted by experts in concord. In the normal course of events one's work is not considered for sale or exhibition until it conforms to the level set. The fields of art and literature are very wide and many have tried their hands in them. Because of varying levels among men, due to education (or the lack of it) the influence of environment and national characteristics, varying conceptions of standards in these fields exist. But civilised man has, to date, set certain fundamental standards to his work, and apart from varving tastes, these standards set the levels from which all worthwhile effort can be judged, whatever the subject chosen to portray or the medium thereof.

This same system has been extended to behaviour in man. Here, however, influences of greater power, in national characteristics, customs, conventions and laws have set varying standards. Hence what the black or brown man considers proper is often alien to the white man—and sometimes vice versa. Yet, again there are in human behaviour certain *fundamental standards*, and in the broad analysis of right and wrong, concepts are based on religious principles.

The Church of Jesus Christ of Latter-day Saints professes the most advanced philosophy of civilisation. Its standards are inevitably high. One cannot positively declare oneself a Latter-day Saint and live other than a Latter-day Saint should. And because of the high standard of our beliefs and requirements, an equally high standard of accomplishment is expected.

Getting down to the meat of the thing, it means that nothing short of the best within our power should be good enough for us.

"What," may be asked, " is the limit of our power?"

With a sublime faith in the omnipotence of God, and our assurance of His assistance through the gift of the Holy Ghost, the answer must be, "No limit!"—except as we impose it by our own lack of faith and effort.

To come to the purpose of these written words. All that we do in the name of the Church should bear its hallmark—that is, Perfection to the limit of our knowledge at the time of performance. This makes Perfection unattainable, in a finite sense, since, as we work and accomplish, we grow and enlarge our vision and there are always new heights to conquer brought, into view by our constant climbing. That is only another way of describing progression, and remember that progression is eternal.

Are we satisfied that our work in the Church is the best we can do? Are we satisfied that our performance reaches the level of fundamental standards? Are our drama, our music, our sports in our recreational programme "up to scratch"? How would we compare in performance with groups of similar capacity up and down this land?

If by careful thought, planning preparation, coupled with and genuine, conscientious, industrious, effort to achieve the best, we can present the finest in the community. what splendid advertisement for the Church it can be! In very truthby our fruits we shall be knownand that fruit can be excellent! What is more, we shall attract genuine seekers of culture and quality, who cannot fail to be impressed with the beauty of our religious concepts -and their soul developing propensities.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection;

"And if a person gains more knowledge and intelligence in this life, through his diligence and obedience than another, he will have so much the advantage in the world to come." D. & C. 130:18, 19.

Thus saith the Lord.

Let us then not be complacent, and accept "any old thing". Let us consider. Let us plan. Let us work hard and produce only that which can be classed as fine and worthy of this most worthy cause.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.—Proverbs 22:1.

"FOR behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours.

"And now, as I have said unto you before, as ye have had so many witnesses, therefore I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labour performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this, for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."

This passage from the Book of Mormon is one of the clearest outlines ever written concerning our purpose here upon earth. Our life is a probationary stage, a preparation for things to come. One of the basic doctrines of the Church of Jesus Christ is "as man is, God once was, as God is, man may become". If man is preparing for an eternity of such responsibility, our preparation here must never be half-hearted or misguided. As Elder Richard L. Evans said, "We must learn that life is not a destination, but a journey". This mortal journey, then, must be a good one, because the only thing we are going to be allowed to take with us into the life after is our character. That character is going to be ours for an eternity, so we want to make sure it will be a good one. We might compare the development of our characY DAVID K. HART

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CHARACTER

DEVELOPMENT

ter to the moulding of a piece of pottery, on the potter's wheel. We are given the wet clay to start with, extremely pliable, and easy to work. The longer we work it into one set pattern, the harder it becomes, and it is difficult to make a change in the basic pattern when we are nearly through; not impossible, just difficult. We then fire the piece, and that is its shape for eternity. Death is our firing, and that character we have at the moment we pass on, is set for eternity. Is our life such that we will be prepared for an infinity of responsibility? Our life each day is in effect, building us for eternity.

Then the question arises as to what, exactly, constitutes a good character. Some learned men try to tell us that it is an abstract quality, and is indefinable. They are wrong, however, because the development of moral excellence is almost concrete enough to be mechanical. It is like a chemical formula, put certain set things together, and you will end up with the desired result. Let us, then, just start from one point of view, and develop our thinking along those lines.

We are told that our thoughts will condemn us, because our idle thoughts are the very foundation of what we are. Suppose our thinking is lazy, unruly, perhaps degrading. How do we conquer it? Well, the Lord tells us how in the Bible :

1. The preparations of the heart in man, and the answer of the tongue, is from the Lord.

2. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

3. Commit thy works unto the Lord, and thy thoughts shall be established.

Isn't that wonderful? By simply having a desire to think good thoughts, we find our way right into devoted and consistent service to the Lord. If we get so busy doing good for others, we aren't going to have time to think about anything but that, and thus we become selfless. Now, how did Jesus Christ tell us to be? Selfless. Already we can see our good, strong character forming. The Lord doesn't want halfhearted attempts. He tells us to be either hot or cold, but not lukewarm. So as we become more and more selfless, we work harder and harder, and as a result gain more and more happiness. Let's live the Word of Wisdom to the fullest, not cutting corners or cheating a bit, and think of the blessings that will come. The beautiful principle of Tithing, obey it to the letter, and the Lord will fulfil His promise to us. In all of our everyday actions, be humble, prayertul and teachable, doing everything in mind of the Lord. The scriptures tell us that, in this passage from the Book of Mormon:

"But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul."

These are but a few of the characteristics the Lord expects us to develop within ourselves.

Think how strong we are getting by now, and what that is doing for our characters. That is how the Lord works, just try Him and see. See the end result that will come just by our deciding to entertain upbuilding thoughts. A lifetime of service, and, of course, satisfaction. Our character is our most prized possession, and we are the ones that will determine which it will be, good, strong, and clean, or bad, weak, unclean. By placing our feet on the paths of righteousness, controlling our thoughts and actions, we can lead ourselves into a whole new era of activity in the Church of Jesus Christ-and thus, our life, becomes pleasing to our Father, and a joy to us. To build a good character is to truly build for eternity.

The Day is Come

As we keep the commandments of God, we shall have protection amid the afflictions of the last days.

"Day is Come"

"I WANT to bear testimony to the heavens and the earth, that the day is come when the angels are privileged to go forth and commence their work. They are labouring in the United States of America; they are labouring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The people of the world do not comprehend the revelations of God. They did not in the days of the Jews; yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. I heard the Prophet Joseph bear his testimony to these events would transpire in the that earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes or his lips to these things." (M.S. 58:738-9.)

Knows Judgment

Now, President Woodruff said this in 1896—the first time he said it was at the time of the dedication of the Temple in 1893. What I am going to read now he said at Brigham City in June, 1894, when he was on an excursion with the Temple workers.

"When I have the vision of night opened continually before my eyes,

and can see the mighty judgments that are about to be poured out upon this world, when I know these things are true, and are at the door of Jew and Gentile; while I know they are true, and while I am holding this position before God, and this world, can I withhold my voice from lifting up a warning to this people, and to the nations of the earth. Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these calamities and judgments which are even now at our doors? I'll tell vou. The Priesthood of God, who honour their Priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have the right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the Priesthood will be safe from their fury.

"God has held the angels of destruction for many years lest they should reap down the wheat with the tares. But I want to tell you now, those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection, and shall pass through the afflictions in peace and safety. Read the Scriptures and Revelations. They will tell vou about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here. It is by the power of the Gospel we shall escape." (Era, vol. 17, p. 1164.)

That was said in June, 1894. Twenty years later, plus one month, the great war broke out. President Woodruff says twenty years would bring changes. We have had trouble and calamities ever since.

One day while I was sitting in the presence of my father back about 1908 or 9, somewhere in there, I called attention to these statements of President Woodruff, and I said I would like to go over the records from the time of the dedication of the Temple up until now and see what we can find in regard to calamities, destructions, plagues: and he encouraged me to do it, and so I did. So I went over the newspapers and over the magazines and jotted down year by year the destructions, the commotions among men, everything in the nature of a calamity, and to my great astonishment each year they increased, and they have been increasing ever since I quit making that record. I was greatly astonished by it; and when I called the attention of one of my neighbours to it, he almost got angry at me and he said, "Oh, well, we have got better facilities now for discovering these things. I don't believe it." And he is a member of the Church, too, but seemed to lack faith in the predictions.

Tells of Destruction

Now, in 1893 and 4 and 5 and 6 and on we had the telegraph. We had communications from all parts of the earth. The newspapers were published daily, the news of all the world, and year by year these troubles increased. I have here another paper that covers the years 1928 to 1930, this was prepared in the Smithsonian Institute in Washington, D.C. It says, "A list of major calamities caused by earthquake, flood, wind, fire, and other destructive agencies during the years 1928 to 1930," and we have six pages closely typewritten of calamities-and these are the major calamities. Destruction by earthquakes, whole cities being destroyed; plagues and troubles of great magnitude that have come upon the various parts of the world during these years.

Now, this paper is very interesting, but I cannot go into the details of it.

I have something also, that is very interesting. First, in a book that has been recently published by Robert Gordon Collier, he says this: "The Bible says the earth is to be visited by earthquakes, dust storms, floods, plagues, and disease. Science reports that from 1914 onwards there have been more freakish weather, earthquakes, floods, and diseases than any other similar sustained period in history."

Branch and District Activities

Norwich

On September 7th the Relief Society of the *Peterborough Branch* held a jumble sale. A long queue of people awaited the opening and in a hectic half-hour most of the goods were disposed of, resulting in a tidy sum being added to the funds.

Nottingham

On Wednesday, September 7th, Leicester Branch M.I.A. held their opening social and supper, the latter consisting of eggs and chips and meringue pie. Forty-nine people had a great time singing, dancing and enjoying games.

A re-organisation was effected in the M.I.A. of Leicester, September 21st. The following are the new officers: Leslie J. Sullivan, superintendent, Y.M.M.I.A., with Thomas A. Rush as first assistant and Ernest Bray as second assistant. Kathleen Lenton was sustained as president Y.W.M.I.A. with Doreen Green as first counsellor and Margaret Lenton as second counsellor and secretary.

An interesting activity has been started in the *Derby Branch* M.I.A. in the form of a class in oil painting under the direction of Brother Cyril Bala.

Nottingham Branch M.I.A. and Sunday School organisations have been re-organised. On October 2nd Brother Ernest Stevenson was sustained as superintendent of the Sunday School with Brother Tom Heszeltine and Sister Maureen Cope as first and second assistants and Bro. Brian Hayes as secretary. Brother Geoffrey Harris was sustained as superintendent of the M.I.A. on the same day with Sisters Violet Boffey and Jill Abrahams as first and second assistants and Brother Derrick Slack as secretary.

Hull

On Friday, September 16th, a social was held in the *Grimsby Branch* recreation hall. The games were under the direction of Sister Mavis Oxley, who introduced a new "bumper" collection. Special notice is given to Brothers Malcolm King and Howard Lloyd for their singing and tap-dancing while the Relief Society sisters served well-prepared refreshments, under the direction of Sister Marjorie Jenner. All enjoyed a very happy evening.

First social in their new premises was held on September 24th for the York Branch. It was organised by the Sunday School superintendent, Brother J. McCabe, and his first assistant, Sister Rachel Speak. Forty-seven people attended and enjoyed games and competitions. Relief Society sisters provided the refreshments. Proceeds enabled the Sunday School to purchase books for the coming year.

Much is being done towards raising money for the building fund and a good deal of painting and decorating work has been done by Brother Ken Berry.

Scarborough Branch held a farewell party for Sisters M. Burnham and Mary Walker, who have been serving as missionaries there. Seventy-six members and friends gathered to enjoy a social evening and present the two sisters with tokens of esteem and appreciation for their labours.

A grand welfare concert was held in the branch on September 30th. For this (forerunner of many more, it is hoped), a stage was built by the brethren. A jolly sketch was presented by the Jenner family; Mr. Peter Gibbs, blind piano-accordionist, performed to everyone's delight; Elder Bruce Robinson, Elder Kenneth Blair and Brother Malcolm King also rendered items while two very good friends from the Salvation Army rendered musical items. Thirty-eight people attended and felt well rewarded.

Irish

Relief Society and M.I.A. opened the winter session with socials in the *Belfast Branch* on September 3rd and 14th respectively. Sisters and friends of the Relief Society enjoyed games and singing topped off with light refreshments while the M.I.A. had a good turn out of members and friends to a grand evening of fun and games under the direction of Brothers John Stewart and Francis Hillis. Singing from Sheila Hinds was well received.

Changes in the M.I.A. are as follows: Sister Pat Turner, president of the Y.W.M.I.A., with Sisters Joan Davison and Helen Ramsey as first and second counsellors. Brother John Stewart as superintendent of Y.M.M.I.A. with Brothers Nichols and Francis Hillis as his assistants.

More than 40 members and friends were invited to a guest tea by the Sunday School of the branch on Friday, September 30th. All present enjoyed a very pleasant evening of games under the supervision of Brother Joseph Ditty, Junior.

Leeds

Bradford M.I.A. served a "banquet" on October 1st in the branch recreation hall. A very enjoyable time was had by all who attended. The meal consisted of soup, creamed potatoes, carrots, peas, chicken with dressing and apple sauce and lemon pie as dessert.

Leeds District held a "Treasure Hunt" in Bradford on September 24th. The trail was well laid by the missionaries and lots of fun was had by all taking part.

Newcastle

West Hartlepool Branch held a pie and pea supper on Saturday, September 10th, under the direction of Sister Nolan with assistance from the Relief Society. Entertainment in the form of a film show followed the meal and profits went to the welfare fund.

For their budget event for September, Sunderland Branch held a camp-fire night. Hills and painted wagons made up the "scenery" while saints and friends enjoyed square dancing under the direction of Sister J. Wilson. Prizes were given to Elder F. Oates, Sister Gladys Quayle and Sister P. Kaig for pioneer costumes, while Elder Maurice Benson won a prize for the tallest story—which was actually true. Impressive moment of the evening was the singing of "Come, Come, Ye Saints" around the camp fire.

President Fred Oates was invited to address the Independent Order of Good Templars at a memorial service on September 5th. Sister Quayle and Brother Kelly were soloists and some of the Templars have since attended L.D.S. services. Changes in the M.I.A. and Sunday School of the branch bring in the following officers: As first and second assistants in the Sunday School, Brothers Mathews and Clifford Turvey. As superintendent of Y.M.M.I.A., Brother Ernest Cooper, with Brothers James Selkirk and P. Thompson as first and second assistants. These officers were sustained on Sunday, September 18th.

London

A dance organised for the benefit of the welfare fund was presented by the branch presidency of *South London* on September 10th. The theme was "advertising" and each person was requested to come representing some well-known advertised commodity. Prizes were awarded for the best dresses. Brother Joseph Darling acted as M.C. and novel items interspersed the dancing. Nine pounds were added to the welfare fund.

Sister Hazel Dix of the South London Branch celebrated her 21st birthday on September 24th with a wonderful party given to members and friends at Ravenslea. Seventy to eighty people danced and enjoyed sumptuous food in buffet style while Brother Walter Chiles and James Hill performed the now very familiar but seemingly ever popular sketch "Golfing". A birthday cake was cut with due ceremony and Hazel was finally "chaired" round the hall to the strains of "She's a jolly good fellow ".

Some 40 fathers and sons of the London District gathered at Ravenslea Saturday, September 17th, and then repaired to Wandsworth Common to enjoy organised cricket and softball. Under the still persistent sunshine it proved a most enjoyable afternoon and gave the boys and men an appetite for the meal of fish and chips arranged for them at Ravenslea by Sisters Marguerite Bates, Jean Darling and Rosina Hill. Games were under the direction of a committee of deacons and provided an excellent "cap" to a very happy afternoon and evening.

Bristol

On Tuesday, October 4th, Cheltenham Branch Relief Society and M.I.A. opened their winter programme with a grand supper and social. At the same time the birthdays of Elder Jeppson, Sister Maureen Iles, and John and Sister Hayling were celebrated. Cakes and candles were much in evidence and Brother Jeppson was presented with a book on Gloucestershire signed by all the members of the branch.

Manchester

Ashton-Hyde Branch held a very successful jumble sale on September 16th at which a profit of £12 15s. 6d. was made and on Saturday, September 17th, a "Cobweb" social was held which managed to entangle some 60 guests.

Wythenshawe Branch M.I.A. held an opening social September 1st. Items included impersonations by Brother Clarke and songs by Sister Jeannette Clarke accompanied by Brother Roy Caddick at the piano. Many events are planned for the coming season and the group paid a visit to Manchester Palace Theatre to see "Love from Judy".

The Relief Society of the Wythenshawe Branch held a jumble sale and netted thirteen pounds for the building fund on September 14th. For their monthly outing the sisters visited Kemsley House and had an interesting time watching the machines. They were permitted to teletype a message to London, Newcastle, Middlesbrough and Aberdeen, and received a message in return: "Greetings from London to the ladies of the Church of Jesus Christ of Latter-day Saints and here's hoping they enjoy their visit and find it interesting".

Sister R os e m a r y Dewsnup (Wendy) celebrated her 21st birthday with a social held in the Wythenshawe chapel on Saturday, October 1st. Some 90 guests attended. Entertainment was provided by Brothers Mazie, Bert Woodhead and Briton Beverley and Sister Lord while Brother H. Withington acted as M.C. He also made and decorated a lovely birthday cake which was duly cut to the accompaniment of singing "21 today" and Brother Dewsnup presented his daughter with the "key of the door".

Personals

Births and Blessings

Hargreaves. The infant daughter of Sister and Mr. Hargreaves was blessed on September 4th by Brother Cecil Kearns and given the names of Lesley Ann.

Isherwood. The infant son of Brother and Sister Isherwood was blessed on September 4th by Brother W. Clark and given the names of Michael Peter.

Neal. The infant daughter of Brother and Sister James Neal, of the Norwich Branch was blessed on August 7th by Elder Tom J. Watts and given the names of Patricia Mary.

Jones. A son was born to Sister and Brother Reynold Jones of the Norwich Branch on August 22nd. The child was blessed August 24th by Elder Finley H. Baylis and given the name of Mark. West. The infant son of Brother and Sister Charles West was blessed in the Colchester Branch by Brother Ronald Hearsum and given the name of Nicholas.

Panayiotou. The infant son of Brother and Sister Panayiotou, born February 25th, 1955, was blessed by Brother George B. Makin, April 10th, 1955, and given the name of Stephen.

Betteridge. The infant daughter of Brother and Sister Wilfred R. Betteridge was blessed by her father October 2nd and given the names of Helen Carmela Cotton.

Coyne. A son was born to Sister and Brother Coyne of the Scarborough Branch September 14th.

Anderson. The infant son of Brother and Sister Theodor Anderson was blessed in the Derby Branch on October 2nd and given the names of Paul Sergiev by Brother Benjamin Cooper.

Overton. A baby daughter was born to Sister Overton of the Peterborough Branch October 7th.

Engagements

Aubrey – Babbage. Sister Iris Aubrey became engaged to John Babbage in June.

Marriages

Halliday - Robertson. On September 3rd, 1955, the marriage of Sister Margaret Halliday to Elder Jerrold Robertson was solemnised by Elder Walter Chiles in the South London Branch chapel. The bride was given away by her father, and her sister acted as bridesmaid. The bride was dressed in a pale blue ballet-length dress. After the wedding a buffet reception and dance was held in the recreation room at Ravenslea. Elder Robertson is stationed in Germany in the U.S. Forces and the couple will live there until the bridegroom is released.

Death

Kilbey. Brother Frank Kilbey died suddenly in his sleep on June 14th. He was a member of the Bournemouth Branch and was but 41 years old.

Ordination and Advancements in the Priesthood

Wythenshawe Branch

William Roberts to be a Deacon Robert Isherwood to be a Deacon William Bates to be a Deacon Alan Crockell to be a Deacon Harold Crockell to be a Deacon

Bury Branch

Leonard Arnold to be a Deacon Derby Branch

Denis Marson to be a Deacon Wythenshawe Branch

Harry Bailey to be a Priest John Davies to be a Priest Albert Jenkinson to be a Priest Robert Taylor to be a Priest

The above lack detail. Would *Star* reporters please note: DATES AND NAMES OF THOSE CONFERRING THE OFFICES ARE REQUIRED.

Belfast

Brother Joseph Ditty was ordained to the office of Elder in the Melchizedek Priesthood under the hand of President A. Hamer Reiser September 3rd.

Congratulations

To Brother Trevor Pallister of the Leeds Branch on his award of a scholarship to Liverpool University.

To Sister Edna Bates of Wythenshawe on passing her G.C.E. (advanced) in Chemistry, Geology and Biology. She will attend Manchester University to study for her B.Sc. She was also awarded a Manchester City Council Bursary.

To Sister Margaret L. Dewsnup of Bury on passing her G.C.E. (advanced) in Chemistry, Physics and Biology. She has taken a position with the I.C.I., Blackley, as Laboratory Assistant and is also taking further study at Salford Royal Technical College in order to obtain an industrial degree in chemistry.

To Sister Patricia Edge on passing her N.N.E.B.

To the following brethren and sisters who have completed the British Mission Speaking and Teaching course and have been awarded certificates:

Jeffrey F. Packe, Alice Shelley, Margaret W. Jolly, Marion H. Coleby, Bessie M. Coleby, Leslie H. Coleby.

All are members of the Ipswich Branch.

THE COVER ...

Men—Shakespeare, Bach, Michelangelo, Reubens—who have done well their part in various fields of life portray "What ere thou art, do well thy part". The sculptured figures stand at the base of the Royal Albert Memorial, London, England. " What Ere Thou Art, Do Well Thy Part "-Continued

And that, after all, is what we're all striving for. The sooner we reach that stage, the faster will we start enjoying eternal happiness.

So, despite what the misery-men may say, perfection is possible in many things-and you are the person who can accomplish it. You can be perfect in guarding your tongue against evil speaking; you can be perfect in being at work on time; you can be perfect in cleanliness, and in scores of other ways at home, at work or at church. In fact, as you think about it, you probably will find that even now you have achieved perfection in some things.

All that remains for you to do is to keep striving-to endure to the end-as you keep in mind the great vision of the personage you aim to emulate... the Lord Jesus Christ. When we all actively realise what we are and what we have to do, then will we actually become the Christians we so often profess to be, true Latter-day Saints.

"What ere thou art, do well thy part." These words changed one man's life. Do they hold meaning for you?

What are you going to do about them?

MISSIONARY ACTIVITIES

ARRIVALS:

September 13 **Elder John Bullock** Elder Fonn Bullock Elder Ernest Fritz Boyer Elder Louis Henry Callister Jr. Elder Rona'd J. Clark Elder Richard L. Evans Jr. Elder Wimer Dean Paul Elder Robert George Tonney Sister Winifred May Bullock September 21 Sister Belle Sanders

TRANSFERS:

Elder Melvin Redgers Elder Meivin Redgers Elder Charles S. Newton Elder Bruce H. Robinson Elder Robert F. Williams Sister Rosemary S. Will'ams Elder William J. Cleaveland Elder Sidney J. Atk'n Elder Charles W. Taggart Elder Terry E. Harrop

APPOINTMENTS:

Elder Robert F. Williams Sister Rosemary S. Williams Elder David Kirkwood Hart Sister Supora Thaxton

BAPTISMS:

Birmingham District Roger Collins of Wolverhampton Norman Cope of Wolverhampton Irene Ann'e M. Coll'ns of Wolverhampton John Bradbury Parker of Birmingham Irene Elizabeth Parker of Birmingham

From Salt Lake City, Utah Springville, Utah Salt Lake City, Utah Lehi, Utah Salt Lake City, Utah Elko, Nevada Seattle, Washington Salt Lake City, Utah

Murray, Utah

From Newcastle District London District Scotland District Liverpool District Liverpool District Birmingham District London District Liverpool District London District

То
London District
Wales District
Hull District
London Office
London Office
London District
Sheffield District
London District
London Office
London Onlec

Assigned to Liverpool District Nottingham District Leeds District Nottingham District Wales District Hull District Leeds District Liverpool District

Norwich District

Date	7th
September	13th
September	19th
September	26th
September	26th
September	30th
October	1st
October	3rd
October	3rd
October	5th

Mission Secretary Mission Recorder Associate Editor Millennial Star Mission Accountant	October October October October	28th 28th
Bristol District Joseph Patrick Garth of Bour Nicholas Jones of Weston-sup Hull District On David Gummer of Scarborot Kenneth Trotter of Scarborot Joyce Mary Trotter of Scarb	er-Mare igh igh	

Ireland District Kenneth George Lynn of Dublin Lesley P. Richardson of Dublin Thomas McKenna of Belfast Irene E. McKenna of Belfast Alan Lawrence Wilson of Belfast Sarah Cully of Belfast Leeds District Roma Ester I. M. Bortotto of Leeds Jacqueline J. G. Ce'la of Leeds Liverpool District Brian S'ater of Nelson Martha J. Gonlding of Wigan Samnel Gould ng of Wigan Doreen Barker of Wigan

Mary Elizabeth Basham of South London

Michael George Smith of Luton Sybil Carolyn Dver of Brighton Paul Thomas Mitchell of Brighton Manchester District Ann Pauline Gibbs of Wythenshawe Edith Pennington of Wythenshawe Newcastle District William Douglas of Sunderland Dennis Medd's of Sunderland Margaret Talbot of Sunderland Norwich District Sylvia Mary Albon of Peterborough Nottingham District Jean Andrey Lochore of Leicester Scotland District Ross Alison Jamesina of Airdrie

Sbeffield District Vivien Joan Redfern of Sheffield

RELEASES ...



Sister Delsa Bost



Sister Jean Whitton



Elder Neil Ransom



Elder Robert Parks

September 15, 1955 Sister Delsa W. Bost Sister Jean Whitton* September 22, 1955 Elder Neil Ransom Elder Robert A. Parks October 6, 1955 Elder Sharon Y. Bingham October 15, 1955 Sister Pamela Johnson



Elder Sharon Bingham

From Salt Lake City, Utah Salt Lake City, Utah

Nyssa, Oregon Raymond, Alberta, Canada

Alamaga, Utah

Catford, London, England

Served in Wales, Hull Districts London Office

Ireland, Nottingham Districts Sheffield, Newcastle, Scotland Districts

Leeds District

Norwich, Birmingham Districts

* Served as Mission Recorder





Sister Pamela Johnson

BUILDING FOR **E**TERNITY

by President David O. McKay

THERE is a mythical Greek tale that Charon was permitted once upon a time to visit the earth to see what men were doing. From a lofty eminence he looked over the cities, palaces, and other works of men. As he turned to resume his assigned task, he exclaimed: "These human beings are spending their time in building just birds' nests. No wonder they fail and are ashamed."

Men today to far too great an extent not only are spending their time with things which have no permanent value but also are ruthlesly destroying much that they have built throughout the centuries. War is making the earth a shambles. Churches, palaces, cottages, hospitals in many parts of the globe lie in ruins as if shaken by a terrible earthquake. As accompaniment to this destruction there is a pall of night which seems to be enveloping nations as an impenetrable fog—a darkness that springs from hate; for "... he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)—CR, October 1942, p. 67.

All the truly great men of the world have built something besides "birds' nests." Out of the deep longing of their minds and hearts, they have brought forth gems of truth that have made the world richer. They have wrought deeds of love and sacrifice that have inspired millions. In so doing, they might have suffered; many indeed have met untimely death; but all who thus gave their lives, saved them. That which we do for God and our fellow men lives for ever; that which we do just for ourselves cannot endure. *Ancient Apostles*, p. 3. Our Thoughts

Alma said . . .

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just: that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.

Alma 12:14-15

Brigham Young said . . .

When we speak, let us speak good words; when we think, think good thoughts; and when we act, perform good acts; until it shall become the delight of every man and woman to do good instead of evil, and to teach righteousness by example and precept rather than unrighteousness.

The Best From Brigham Young-Chase

President McKay said . . .

What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

CR, October, 1951



